

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Reisterstown, September 12, 1833.

Dear Brother,—I feel it my duty to send you a brief notice of the success of the two camp-meetings held on this circuit, during the last month, August. The first, on Garner's ground, commenced on Thursday the 8th, and was well supplied with preachers and other official brethren who came up to our help. Many have reason to praise the Lord, for the manifestation of his power and his mercy at this meeting, which was one of no ordinary character. About seventy tents were pitched upon the ground which was abundantly supplied with good water and pleasant shade. Among the ministerial brethren in attendance, were our venerable brethren, I. Forrest and A. Garretson, the oldest ministers in the Maryland district, who assisted in once more administering the word of life. They will soon enter upon their reward. We continued our meeting until Wednesday morning, when we parted, being dismissed with the blessing of the Lord, after having witnessed the rejoicings of his children, during this season of refreshing, and heard the shouts of new-born souls.

Our second camp-meeting was held on Cockey's ground; commenced on the 15th of the same month, under the most discouraging circumstances. Several very unfavorable circumstances were industriously circulated, and our friends, generally, apprehended a failure. I could not hear of more than five or six tents that would be put up, and was fearful that our ministerial help would be exceedingly limited. Indeed, a week or two previous to the meeting I was much discouraged, though I still made every effort to have the meeting sustained. However, my colleague and myself concluded that a good meeting was not exclusively dependant on the number of the tents, and remembering the promise, "where two or three," &c. we thanked God and took courage. Bless the Lord! we were most agreeably disappointed in our expectation. We had in all, fifteen tents, and had abundant ministerial assistance; and what was best of all, one of the best camp-meetings I have attended! Hallelujah! Long will the effects of this meeting be remembered in time, and forever will it be remembered in eternity.

On Saturday last, the 7th instant, we commenced a four days meeting at Tipton's meeting house. This was a profitable meeting throughout. The preaching of the word was evidently attended with the divine blessing; and the second night, two or three of the penitents who were crying for mercy, sang the "new song." On Monday morning, we had a refreshing time, and much increase of faith and hope. In the evening we were still more favored with the divine assistance, and four more penitents "praised the Lord." On Tuesday morn-

ing we held our Love-feast, and a feast of love it indeed was. Such an one I have never before attended. Only some five or six could have an opportunity to relate what great things the Lord had done for them, before almost the whole assembly spoke as with one tongue! And told, most unequivocally, that God had been "exceeding good" in a hallelujah like story of more than an hour long! Oh! praise the Lord, my soul, he that is with us is greater than all who are against us! About 12 o'clock we succeeded in restraining our great joy, so as to listen to an appropriate discourse from our dear brother Brinkett, a Baptist minister, and a Gospel practitioner as well as teacher. I was now compelled to leave the meeting as I was nearly exhausted through excessive labor, and expected to preach at some distance, at two appointments the next day; but I hope to hear joyful tidings relative to the close of the meeting. Pray for us—we need your prayers.

Yours, &c.

AUGUSTUS WEBSTER.
Sup't. Reisterstown circuit.

For the Methodist Protestant.

DORCHESTER AND SUSSEX CIRCUIT.

Seaford, August 24, 1833.

Dear Brother,—I embrace a few moments of the purpose of letting the world and our brethren know through your very excellent paper, what the Lord is doing for the Methodist Protestant Church in this section of the work of Reform. Our circuit is in a prosperous state, many are getting converted to God, and to Methodist Reform—our camp-meetings have proved a great blessing to us.

Our first camp-meeting, which commenced the second of August, at Oystershell Point, in Dorchester County, Maryland, was truly a time long to be remembered, notwithstanding the opposition by our old friends, for they held one at the same time, about twelve miles from us, and every effort was made to swallow us up and put the veto on our camp-meetings forever. But glory be to God forever, he despiseth not the day of small things. The Lord was truly in his word, and many, yea very many, were cut to the heart, and were constrained to cry to God for mercy. We had the consolation and comfort to realise that many were converted to God.

On Sabbath, at the close of Bro. I's. sermon, I think there were three hundred powerfully convicted.

On Monday evening at 3 o'clock, our meeting commenced with extraordinary power, and such a time I hardly ever saw—from 3 o'clock till one next morning, there was nothing heard but cries and prayers for mercy, and shouts of triumph, surely the Lord reigneth, let the earth rejoice. At the close it was truly a solemn time. I received twenty in society, and many went away before the meeting closed, and several have joined since. Glory be to God on high; the word is doing wonders, O praise the Lord.

Our second camp-meeting for this circuit commenced August the 15th, near Laurel, Sussex

County, Delaware. Our meeting commenced, continued, and ended well. I have travelled eight years in the old connection, and was a local preacher in that connection for several years, and travelled far and near to camp-meetings, and have attended hundreds, but have never seen a better, and I think never as good, the heavens were opened, and the glory of God, in the face of Jesus Christ, did truly shine so unspeakably that the soul of man hardly knew how to contain itself, the people wept, sinners prayed for mercy, believers earnestly hungered for a deeper work of grace, and the saints of God sung and shouted from the tops of the mountains.

We had a very respectful encampment, and large congregations; and it is supposed there were about a hundred converted—we received about thirty in society, and some valuable members from the old church. The Lord is reviving his work, glory be to God forever. The two last nights of the meeting will not be forgotten in time, and will be remembered in eternity—more power I never felt, it was truly a weight of glory.

The morning it broke up, and we took our christian parting, far excelled any time I ever saw, solemnity set as a pleasing shade on every face, there was not a dry eye. The preachers wept, the people wept, and all wept together, when a solemn purpose was formed by preachers and people to live more to the glory of God, and with increased vigor to usefulness. O may the Lord seal our determination, prosper our course, and give us success—we feel like victory in His name, O pray for us that the Lord may give us success.

Our third camp-meeting for Dorchester and Sussex Circuit, commenced the 13th of August, at Chappel Branch, near Seaford, Delaware, which I think was the best of all, considering all things. We had but little ministerial help, the ministers in attendance were the Rev. N. Dorsey, S. Taylor, Morgan, Herritage, and myself, we all took our turn; the Lord was in the word and it cut its way to the people's hearts, the slain of the Lord were many, and the breath of the Lord was on the slain, and they lived. We had some difficulties to encounter. Our old friends, it is true, helped us some, and pulled us back some. I mean some of them were pleased with the meeting and helped us, and some were at ease Zion, and made their remarks, and smiled at our exercises. I was told that one of them asked a mourner, when on his knees, praying for mercy, if he got converted, if he would join their church, is not this something new under the sun?

But the work of the Lord went on, and many were converted to God. We received about fifteen into society, and our old friends since got some, and I hope there are yet some for us.

I think I never witnessed as solemn a time in my life as there was the two last days and nights. I think there were from thirty to forty converted. O my soul praise the Lord, the wil-

derness is blossoming, the roses are fast appearing, the deserts getting glad, the little streams are breaking out on every side of our pathway, and our old friends are beginning to say the Lord is with us, they begin seriously to think that we not only stand alone, but can walk, and are walking. I am sure we can stand and walk too if the Lord goes with us, rough ways shall be made smooth, and crooked ways straight, and darkness light.

O may the Lord light up our pathway, and the Holy Ghost give tone to our preaching, and those days be only a prelude to the days to come!

Yours, &c. S. L. RAWLEIGH.

For the Methodist Protestant.
OHIO.

Waynesville, Warren Co. August 31, 1833.

Dear Brother,—When I receive your excellent paper, the first thing I search for is the accounts sent on from different quarters, of the displays of divine mercy and grace:—as cold water is to a thirsty soul, so is good news from a far country; and I am not afraid to say, positively, that there never has been, nor ever will be, better news proclaimed in this world, than, that Jesus died for sinners, and that sinners believe the heavenly report by scores, and are rescued from the brink of hell, and placed in the ranks of king Emanuel, clothed with the garment of salvation. On such news as this saints and angels feast in heaven, and on it every true Christian on earth feeds with much joy: and I am glad that I have it in my power to communicate through the medium of your paper, an account of the glorious displays of the power of God.

At our second camp-meeting for Xenia circuit, which commenced on Friday, the 23d of this instant, and did not finally close until the Wednesday following,—we appeared to drag heavily on Sunday night, when two or three professed to find pardon. On Monday evening the arrows of conviction flew and fastened in the hearts of the King's enemies; a number of whom surrendered, and came forward, begging an interest in the prayers of the people of God: others fled to the woods like stricken deer, and were found by their pursuers, (the ministers,) and were prevailed on to give up and return to the camp-ground. The work went on the whole night, and many were made happy in the pardoning mercy of God. When I left there on Tuesday, thirty-two names were enrolled, as probationers in our community; several children of Episcopal Methodists were the subjects of this work, and wished to join with their parents in that branch. How many were convicted or joined the church after I left the ground, I have not heard; but there appeared to be as great excitement as at any time previous. We had the pleasure of hearing one sermon from Mr. Dicky, a Presbyterian; and one from brother G. Gatch, an Episcopal Methodist. At this meeting a number of our old brethren appeared to enjoy themselves well with us. O! that unity and love among the different orders might more and more increase and abound. Our beloved brothers, L. Henkle, and W. Young, who travel on this circuit, appear to be alive indeed, and zealous in the blessed cause of God. O! that God may give them success. I must close by praying that grace, mercy and peace may be with you and yours.

ADJET M'GUIRE, v. D. M.

P. S. There have been upwards of one hundred added on this circuit this year, but the cry

is still reiterated that we are coming to nothing, May the Lord have mercy on the men who have to make use of such pitiful stratagems to keep themselves in power and authority over their fellow beings.

A. M'G.

For the Methodist Protestant.

NORTH AMERICA.

Halifax, Nova Scotia, August 26, 1833.

Dear Brother,—If you approve of it, you are at liberty to let our brethren and the friends of religious liberty know, that we still have cause to "rejoice and be exceeding glad," for our persecution has not ceased. Our preaching room was sold the latter end of June, and bought by one who could not in conscience grant us one day's notice to quit it, although I pleaded hard for it. I had no way left to make it known to my church and congregation, but through the Saturday's paper, that on the next day, (June 30th,) I should preach on the ground where the frame of our meeting house then stood. Between this time and then, the lumber for which we had been waiting came up, and at a late hour on Saturday night we had succeeded in dragging in boards enough to form a floor, and erected seats similar to what are used at a camp-meeting. I next was favored with a fine Sabbath, and a great congregation while I preached in the frame. The devil was very much displeased at our proceedings, and we had great persecution; praise God for it. Next day we began to board in our house, and the Lord put it into the hearts of many to come and help us. Many who had not money, came and gave us days' work, for which they have our thanks warm from the heart. We have continued to preach in it every Sabbath: it is now completely covered in, shingled, clabboarded, and glazed, and crowded with hearers. What hath God wrought! Hallelujah! Praise the Lord. Our church stands like David did—*"many."* For my own part, I wonder at it in this: I wonder that it is done. Let every minister and preacher of our church go forth as he ought, with the Bible in his hand, Christ in his heart, and souls lying near his soul.—Then will the mountains sink before us; enemies will fall beneath us; clouds will disperse over us, and the sun will shine upon us. Is our cause a good one? Let us engage in it as though we believed it, not as though it was matter of uncertainty. Our cause in these cold regions is rapidly gaining ground far and wide; and had we more help we should soon have a witness to it. Were I to tell you what I still hope to be enabled to accomplish, (through Christ,) perhaps some would be ready to think me (what many here call me) a "crazy man." Is there no one who dare or can come and help me here, to hoist the standard of religious liberty, and unfurl the blood-stained banner of our Jesus? That the cord of our Zion may be lengthened, her Stakes strengthened, and her converts many.—Many here are awakening. "Men in power" are awakening—one of them condescended to call on me last week, and very politely told me that "God never sent me to this place, for their church was quiet till I came, and now they were divided amongst themselves. I told him they were very quiet at Ephesus till Paul went there. Yesterday I baptized seven, by immersion in the river, three miles from town; and three weeks before, five at the same place—God was present, and a multitude of people: each day we returned to the Lord's supper. Old prejudice is sorely wounded, and

I wish he may never recover. Many of our old-side brethren are still very friendly.

Yours, &c. WILLIAM JACKSON.

For the Methodist Protestant.

PROTRACTED MEETINGS.

By Divine permission we expect to hold the following protracted meetings at the specified times and places, and respectfully solicit the aid of our brethren. We hope we shall not cry out for help in vain.

21st September, at Mount Gilead, 3½ miles from Reisterstown—4 days.

28th September, at Reisterstown—4 days.

5th October, at Pine Grove, 10 miles from Baltimore—4 days.

A. WEBSTER,
H. MYERS.

REPORT OF THE COMMITTEE,

(Concluded from page 290.)

In obedience to their instructions, the committee have also examined the Discipline, and respectfully suggest, that the general conference make the following additions and amendments.

PROPOSED AMENDMENTS TO THE DISCIPLINE.

Page 35. Head, "Admission to Membership." Add another section.

4. Persons coming from any church of a different denomination, whose character stands fair, may, on application to the superintendent, or any other minister belonging to the station or circuit, be admitted to full membership, in circuits by a vote of the society, and in stations, either by a vote of the leaders' meeting or the quarterly conference.

Page 36. Head, "Trial of Ministers." So the right of challenge in the fourteenth from the top of the page, as to restrict it to a number equal to that of the committee, or to a number equal to that of the committee, expunge the word "twice."

Same page, Expunge the second item, describing the mode of trial for members, and substitute the following.

2 When a charge of immorality or any other offence, recognized by the thirteenth article of the Constitution, is preferred to the superintendent, against any member of the church, the superintendent, or in his absence, any other minister belonging to the circuit or station, whom he may select, after duly notifying the person accused, shall appoint a committee of not less than three, nor more than seven male members, before whom the accused shall appear, at the time and place designated by the presiding or executive minister. In the event of their being no superintendent in charge, the complaint may be lodged with any minister belonging to the circuit or station, whose duty it shall be to act as executive officer in the case.

The accused may object to any member of the committee, on account of his having prejudged the case, being prejudiced against the accused, or of being interested in the decision. His objection may extend to every member of, or to a number equal to that of the original committee; but no further. In every instance of objection the presiding minister shall remove the person, and if necessary, supply his place with another. In small societies, where there may not be the requisite number of male members, the minister may summon members from any adjoining society.

ECCLIASTICAL.

For the Methodist Protestant.

KNOWLEDGE OF HUMAN NATURE.—NO. 2.

It may appear strange that the nature of man, which runs so readily into anarchy, should, under a change of circumstances, support despotic power with equal energy and zeal. That this is a reality, the whole history of the world will prove; and to account for such a phenomenon, may be worth the deliberate inquiry of the thoughtful. In order to this, let us consider what are the prominent characteristics of human nature.

The first is *pride*. He who knows not this, may in vain lay claim to a knowledge of the human character. It is a desire which entered into the souls of our first parents in Paradise, when they said *we shall be as gods*; and every son of Adam, from that day to this, has, at one period of life or another, been desiring to be viewed as a little god. As every man is by nature inclined to this, and is utterly unwilling that his glory should be eclipsed by another, hence arise envy, craft, malice, confusion,—*Anarchy*.

But how does the same disposition lead to *despotism* also? It is this:—Individuals discover that they cannot sustain the claims of their pride single handed, and hence a number of them will unite in a body, and constitute some one a leader, that he may give strength to the *party*. They are willing he should be exalted above themselves, in order that *they* may be set above all other people. He goes on to increase his glory and authority as rapidly as he can; and they sustain him in it, because by strengthening and honoring the *party*, they exalt *themselves*. Thus we see pride naturally ministers to the growth and permanency of despotic power. On the same ground we account for the fact, that *public pride* is so generally regarded as a *virtue*. Who ever felt disposed to blush, because he was proud of his *family*, his *nation*, or his *church*? And yet the plain truth is, he is pleased with these matters, because he is proud of *himself*: the secret foundation of all his conscious fondness is, that it is *his family—his nation—his church*.—And the more the *party* is distinguished, the more, of course, is he individually honored and exalted; as a member of *such a denomination*.

A second characteristic of human nature is *authority or the love of power*. How is the heart of man delighted, when it first feels that it can give a *command*! The little boy in the South country swells with fancied dignity, because he was born a *master*; and even the female of sixteen, when first conscious of the glowings of *authority*, will be much pleased with the exercise of it, even within the precincts of the kitchen. Follow this disposition up till it be exercised upon a large scale, and we find the office of a great man, in military operations, is called his *command*. When brought under censure, he says, I insist upon an official investigation of my conduct, or otherwise be restored to *my command*. Here is human nature!

But how does this disposition lead to anarchy? It is plainly thus:—One says to another I will command you; he replies, I will command back again; and a third adds, I will command you both. Every one claiming authority wishes to be a little king; and where all are *kings* there can be no *subjects*; and anarchy of consequence ensues. But soon individuals, feeling their want of strength, unite themselves into a *party*; they put one at their head, and allow him to command them, that they may be empowered to

govern and take the lead of all other people.—Hence arises despotism. The French nation supported Napoleon, because Napoleon increased the glory of the French nation. And so of the balance of mankind, both in church and state.

A third characteristic of human nature is *indolence*. This, in a considerable degree, is counteracted in temporal matters, by the wants of the body; but the wants of the mind not being indicated by appetite, mental indolence is indulged to a deplorable extent, throughout all the nations and churches of the earth. How does this lead to anarchy? By the people becoming too ignorant to know how to sustain a free government. How does it lead to despotism? By their tamely letting a few designing men think for them, till those men learn how to enslave them. The *people will not consider*; and this is the chief reason why they run head-long into the jaws of power in the present world, and into perdition in that which is to come. This degrading lethargy of the soul, is the parent crime, which gives nourishment and strength to every other species of vice throughout the universe.

A fourth disease of our nature is *sensuality, or love of pleasure*. This leads to anarchy, by the people refusing to exercise the degree of energy and self-denial which are necessary to the support of a free government; and it supports despotism, especially of the ecclesiastical kind, because the despotic power professes to make indulgencies lawful, by giving some easy substitute for the cross of Christ. Let it be believed that priests can forgive sins, and the people will submit to an absolute priest-hood, in the hope of obtaining pardon without renouncing the idols of the heart.

Let ecclesiastical rulers persuade the multitude, that there is great virtue in *church membership*—that without it there is no salvation. The people will submit to despotism, in order to secure their membership, and thereby securing their salvation. This gives a ground of hope, separate from the cross of Christ, and they eagerly embrace it. Hence also we observe, that those ecclesiastical bodies which are on the advance towards papal power, are most disposed to make the impression, that Heaven's complacency is *confined* to them, and that the salvation of any individuals out of *their church* is at least doubtful. To make this impression, they carefully give out, that their institutions are more *pure*, their ordinances more *valid*, and their orthodoxy more *unadulterated*, than those of other churches.

A fifth character of human nature, is an *inclination to idolatry*. This disposition is so strong, that prior to the days of Abraham all nations had become idolaters. Man wishes to have gods that he can *see*, or such at least, as he can *picture* to himself, in imagination. He wishes, too, to have a divinity that will not have authority to lay too great a *restraint* upon him.—Hume praised the religion of the Pagans, because their gods were such as the people could imitate, and even in some instances *emulate*.—This is so true, that some of their emperors and other great men were actually *deified*, or constituted gods, after they were dead. So that "*man-worship*," with them, was a part of their theology.

And does not this trait of human nature continue? Is there no such thing as man worship in modern times? There is; and it leads to tyrannical power both in church and state. Not only the living, but the dead also are worship-

ed. Hence the doctrine of *reliques*; and hence also, the sacredly deposited remains of "*The Fathers*." All this is done, because The Fathers are identified with The Church, which carefully guards the "*pale*;" and this enclosure secures the salvation of the people. The whole process is therefore accounted for, upon the well-known tendencies of human nature.

Another prominent disposition of the human heart, is its love for *superstition*: that is, gratuitously to attribute a virtue and sanctify to external ceremonies; to *processions, meats, drinks, garments, baptisms, the Host, &c. &c.* Let the people be persuaded that there is merit in these things, to purify the soul, and they will adhere to them with great eagerness; because such sacred rites can be made a substitute for the cross of Christ. If virtue comes out of them, for our purification, this is a much more agreeable way of being saved, than by *denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world*.

And besides, if those ceremonies are performed and administered with external pomp, they strike the senses and amuse the imagination. Dr. Paley, speaking of the difficulty of introducing pure Christianity among the ancient Romans, says, theirs "*was a splendid and sumptuous worship*. It had its priest-hood, its endowments, its temples. Statuary, painting, architecture, and music, contributed their effect to its ornament and magnificence. It abounded in festival shows, and solemnities, to which the common people are greatly addicted. These things would retain great numbers on its side by the fascination of spectacle and pomp, as well as interest many in its preservation by the advantage which they drew from it." Paley's evidences, p. 22.

From this view of the subject, it may be naturally expected that any order of church rulers, who aim at dominion, will make it their first care to produce the impression on the minds of the people, that there is a mysterious though great virtue in external ordinances and institutions, and especially so, in those established or administered by their own order.—Laboured and pompous accounts of "*A love-feast scene*" will go the rounds in their periodicals; and especially, as it is a scene connected with an institution of *their own*. This is human nature!

Their second care will be, gradually to make the administration of their ceremonies more *imposing* to the senses, accompanied with little arts, to increase the natural superstition of the people. For the more the multitude is bound down to the ordinances of "*the church*," by an address to the senses, and by an appeal to the popular veneration, the more permanently and securely is the priest-hood established in power. Is this a correct view of human nature? Its being supported by such a writer as Dr. Paley, affords a presumption in its favor; and with his authority we will close the present communication.

BARTIMEUS.

For the Methodist Protestant.

Brother Harrod,—You are entitled to my thanks for giving me an opportunity of reading brother B's letter before it was put into the hands of the printer, as I am thereby enabled to confirm the statement which he makes in self-justification, that his letter addressed to me and published in the 32d. No. of the Protestant, was sent to press without his "*knowledge or consent*." The *censure*, therefore, if any is

deserved, ought in justice to fall on my head, and on my head let it come. I am, however, prepared to say, that neither brother B. nor myself, intended to injure the feelings of any worthy brother, however ambitious he may be of literary fame; much less do we intend to convey the idea that there are no well-instructed scribes in the Methodist Protestant church. We know too well that we are not indebted to foreign aid, for a well digested constitution and discipline, also for a number of very able and learned ministers. But after making this admission, will any man in his sober senses pretend to deny, that many of the ministers of at least two Methodist churches are very deficient in a knowledge of some of the requisite branches of the English language? As a body of men with whom I have been intimately associated from my childhood, I am prepared to prove by the decision of an intelligent community, that their stock of mental furniture is not generally superior to the laity whom they profess to teach. The denial of this assertion by "Moderation," or any other advocate for the present system of manufacturing ministers, will not change public sentiment. To this standard I appeal from the decision of those who have undertaken to maintain the ability of the Methodist ministry universally to state and defend the doctrines of christianity. It would really be a marvelous thing, if out of several hundred ministers, taken from every grade in human society, we should not now and then meet with one much more improved than others of his fellows. But are we to infer from hence, that the old doctrine taught by the Methodist Episcopal church is true? *"that the itinerancy is the best college for a Methodist preacher?"* I infer, that this at least is the doctrine contained in the article written by "Moderation;" a doctrine well calculated to cherish our unhappy prejudices against an educated or well instructed ministry, and perpetuate that ignorance in our religious teachers which has suffused the countenance of many intelligent auditors with a blush for the inexperience and ignorance of their preacher. But, sir, I fear my apology will prove worse than my offence. Yet when facts so glaring look the church in the face;—when ministers so called are sent out by the authority of her annual conferences to serve the people, are returned upon their hands for want of suitable talents, unfit for the work in which they are employed; with what face can any man of observation and ministerial experience say that "such men will set their neighborhood in a blaze, while the Greek and Latin scholar is lighting his match!" Would they not rather "scatter fire-brands, arrows and death?"

In regard to the course which brother B. has thought proper to adopt in declining all further benevolent assistance from members of the Methodist church, I hope he will deliberate maturely. If he expects that the prejudices of half a century, created by the Methodist Episcopal people and cultivated by an irresponsible itinerancy, are to die without a groan, or be overcome without a hard contest, he has mistaken human nature.

The day must come, when, if no higher motive can influence our conduct, we too will have our colleges,—because the *Methodist Episcopal church now has hers*; a motive, I must confess, profoundly humiliating to every intelligent Christian; yet such as has universally influenced party spirit and denominational pride.

In conclusion I would remark, that whatever may be the invincible prejudices of a large

majority of the Methodist Protestant church, there is a respectable minority who are sincere friends to education,—friends who are ready and willing to give their assistance both in labor and money, when a plan shall be originated which will inspire confidence. Such a plan I am persuaded, does not now exist; and I know of no individual at this time who conceives it worth while to make the attempt, seeing that every introduction of the subject to the notice of the community meets with opposition secret and open.

Honesty requires I should state, that in all I have felt impelled to advance on this subject, I have never intended anything personal; nothing injurious to the feelings of brethren whom I love most sincerely, and honor for their work and labor of love. The severity and directness of my remarks against an appalling evil, have only been exceeded by the affectionate regard which I have set for those for whose benefit I have written. My utmost ambition was to enlist abler pens, and excite minds, matured by age and ripened by experience to engage in rearing a superstructure worthy of the institution, with whose success my personal happiness is deeply involved.

Yours, &c. IRA A. EASTER.

Baltimore, August 23, 1833.

*Note. Since writing this sentence I had an interview with a very intelligent layman of the Methodist Episcopal church, who came out openly, and asserted identically the same language in regard to the ministers of that denomination; and who will dare deny it?

For the Methodist Protestant.

Brother C, do you think I have as good divine right to judge and act for myself in matters of religion as you have?

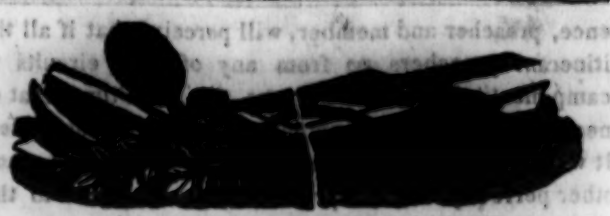
O! no; we have the right from the Great Head of the church himself, not only to judge for ourselves, but for you and all others; especially you, who have committed yourselves to our special charge and care.

A. Well, brother, why do you not tell the people when you open a door to receive members, (or rather subjects,) that they are to have no right to speak in your legislative councils, nor to say any thing against your acts and doings there, without being exposed to the pains and penalties of expulsion from your dominions: now, as candid men you ought not to keep this thing in the dark: I, with tens of thousands more, never heard of any other conditions of our membership, than a desire to flee the wrath to come, and to be saved from sin. Will you not grant, that I, as a moral agent, must be answerable to God for the talents he has given me?

C. O yes; but those talents must be used and improved according to the special directions of the divinely authorized expounders of the Scriptures; and to go contrary thereto, would be a sin against God, as we have our authority from him.

A. Well, brother C, if that be your opinion, I request a certificate of my moral standing in the Methodist Episcopal church, for I never can give up my judgment in matters concerning my soul's salvation, to proud men; and I am sure if there is a proud man on earth, it is that man who contends for power and dominion over the liberties and judgment of his equals, as moral agents and fellow citizens of a free country.

ANTI-POPEY.



BALTIMORE:

FRIDAY, SEPTEMBER 20, 1833.

The resolutions of the Guilford quarterly meeting conference, which we inserted in a previous number—we thought it useless to comment on—we published them that every friend to a bona fide Itinerant ministry, and to a proper legitimate and well organized church, on our representative principles should see the doctrines held by a few, in order that the many who are friends to a wholesome administration on general scripture principles, might prepare the suitable corrective for such indications of anarchy as are avowed in those resolutions.—If we be correctly informed, the number present at that quarterly conference were few. Perhaps the legal voters in favor of the said resolutions were not more than half a dozen. This, at least, indicates that the majority of the brethren in North Carolina Conference are not favorable to the resolutions.

We confess we have never seen such doctrines in print. Is it not strange while one would make the Itinerant preachers accountable to no one on earth for doing what they choose in their official relation—there should be others found, who would, for the sake of preventing jealousies in the ministry, sink them into utter insignificance? Strange extremes! Let every minister have his proper place assigned him, and let him have the influence, the honor and responsibility which belong to it—whilst every member, whether private or official, shall know his place and fill it. It is worse than folly to expect to establish a good government on earth, without law—without authority—and consequently without officers. There must be laws, and they should be made through delegated agents—and those laws should be enforced by such competent and disinterested officers as the delegates shall decide are best qualified to execute them. It is high time that every lover of a well balanced representative government should be awake to the paramount claims of a scriptural and efficient government, and to the necessity of guarding the church from anarchy and ruin.

We have our principles. These are broad as the Bible, and free as our countries civil polity—the former shall stand for ever, and the latter are worthy of being imitated in all generations. Let us render them effective and energetic, whilst we guard the interests and scriptural liberty of all concerned.

We are glad to learn that Protracted Meetings are likely to obtain to a considerable extent, the present fall, and through the approaching winter.

The following suggestion, made from one of our ministers to another, in our hearing, we think a good one. In order to secure the help of stationed brethren on those occasions, he proposes that if an appointment must necessarily be vacated at any place, that said place should be entitled to the first protracted meeting, and so of other places in succession. The suggestion we think a good one, and such as would meet the views of the congregations and preachers generally.

One of our brethren expresses the hope that hereafter at Camp-meeting seasons, both the stationed preachers on a circuit may not be absent at the same time. The propriety of the suggestion is seen at once, and it is expected that this will not again occur. Every Confer-

ence, preacher and member, will perceive that if all the itinerant preachers go from any of their circuits to camp-meetings or elsewhere at the same time, that of necessity, some of the appointments at least must suffer. It would be well for the preachers to understand each other perfectly, so as to prevent disappointments to the congregations, and loss to the church in this matter.

The answer of Amicus, in reply to the query of Vox Populi, will appear in our next.

In introducing the following from brother Jackson, we feel constrained to state, that we hope both the application will be accepted and a preacher sent suited to the wants of our brethren in Halifax.

Our views must not be bounded by state lines—we must not be shut up in our own bowels and country, but should be willing and prompt to evince a spirit of missionary effort as wide as the world.

Is there a minister or delegate in the Maryland Conference who would utter a negative to such a request as that made to their president? We think not. And shall we think for a moment that there cannot be found a preacher within its limits willing to embark in such a noble enterprise? We hope the Maryland conference will accept this church planted by one of its own ministers. It is only now for a preacher to go and water this young garden of the Lord, and great shall be the increase.—The brethren there do not wish the preacher to go at his own personal charges, but will pay his necessary expenses, and furnish him with the necessities of this life for preaching to them the word of eternal life.

We also hope that the Methodist Protestants of Maryland will at least pay the expenses out, of the first brother, who has the proper qualifications and shall offer himself for this interesting part of the moral heritage of our Christ.

Extract from a private letter to the Editor.

Dear Brother,—As another of my children is now removing to the States, I avail myself of the opportunity of sending a few lines to you (amongst the rest) by them. I wrote to you and brother Reese recently, giving you an account of the proceedings of a meeting at which the brethren here repealed their former resolutions, and agreed to join the Maryland, instead of the Massachusetts district conference, with which brother Norris, President of the latter, is perfectly satisfied, and said he should write to you and brother Reese. Will you please to inform us whether we are accepted of by you, and whether we are likely to have a preacher sent to help us. My dear brother, I can assure you no place could ever want help worse. The calls I have are innumerable, and I can answer none; whereas, had we an acceptable zealous preacher to help me, I hesitate not to say, that in a short time wonders would be accomplished; for through Christ we can do all things. Our cause is every day, far and wide, rising in the estimation of the people of these parts. One of the old side preachers here (for the first time) called on me last week, we had a conversation together which lasted about two hours

and a half, the greater part of which I cannot now tell you.

Let another come to my help, and it will fully prove more than I have stated. We are talked of far and wide; some having heard of me, have come more than a hundred (yea, one spoke at our love-feast yesterday from two hundred) miles to hear me; while many say I am crazy, who have never heard for themselves.

Yours, &c. WILLIAM JACKSON.
Halifax, Nova Scotia, August 26, 1833.

MISCELLANY.

From the Christian Spectator.

CHRISTIANS AND INFIDELS IN CONTRAST.

Bacon, Boyle, Newton, Hayle, Locke, Davy, Boerhave.

We do not believe that the Christian religion depends for its evidence on the suffrage of any one philosopher, or on the bright constellation of names which have expressed their profound regard for the truths of revelation. Still, a Christian cannot but look with deep interest on the fact, that such men as Bacon, and Boyle, and Newton, bowed their mighty intellects to the authority of revelation; came and brought all the rich and varied treasures of their profound investigations and laid them at the foot of the cross; and spent their lives increasingly impressed with the belief, that the God of nature is also the God of the Bible. While we do not claim, that on their authority the Scriptures should be accredited as the word of God, we do claim that they should be allowed to rebuke the flippancy of youthful and unfledged infidelity; that they should be permitted to summon men to inquire before they pronounce; we claim that their authority is sufficient to call on the youthful skeptic to pause, and to suspect that possibly he may be wrong. When mighty minds like those, have left their recorded assent to the truths of the Christian scheme, it is not too much to ask of minds of far less power, to sit down, and inquire, at least whether Christianity may not have come from God. When Newton, after having surveyed world after world, and measured the heavens, and placed himself for profound inquiry at the head of mankind, sat down in the full maturity of his days; and passed the vigor of his life, and the serene evening of his honored age, in the contemplation of the New Testament; when Bacon, after having rescued science from the accumulated darkness and rubbish of two thousand years; after having given lessons to mankind about the just mode of investigating nature; and after having traversed the circle of the sciences, and gained all that past generations had to teach, and having carried forward the inquiry far into nature, bowed at every step to the authority of the Bible; when Hale, learned in the law, not only believed Christianity to be true, but adorned the Christian profession by a most humble life; when Boerhave, perfectly acquainted with the human frame, and skilled in the healing art, sat with the simplicity of a child at the feet of Jesus Christ; when Locke gave the testimony of his powerful mind to the truth of the Christian religion; when Davy, first of chemists, came on this subject to the same results as the analyzer of light, the inventor of fluxions, and the demonstrator of the theory of gravitation; as the author of the *Novum Organum*; and the writer of the treatise on human understanding; when each science has thus contributed its founder, its ornament, and its head, as a witness

to the truth of the Christian religion, it is not too much to conclude it may be something different from priestcraft and imposture.

Volney, Diderot, D'Alembert, Voltaire, Paine, Herbert, Shaftsbury, Tindal, Morgan, Bolingbroke, Gibbon, Hume.

When we turn from these lights of men, these broad stars that spread their beams over all the firmament of science, and seek after the wandering and dim luminaries of infidelity; when we make a sober estimate of what the high priests of unbelief have done for the advancement of science and the welfare of man, we are struck with the prodigious advance we have made into chilly and tenebrous regions. We have passed amid spirits of another order. We wander in climes as remote almost from science, as from Christianity. We should know where we are, as readily, by their superficial, but pompous pretensions; by their dark, but most confident scientific claims by their erroneous, wandering but most flippant demands in science, as we do by their infuriated and bitter raging against the claims of the Christian religion. Who are these men? Volney, Diderot, D'Alembert, Paine, Voltaire, Herbert, the best and greatest of them; Shaftsbury, Tindal, Morgan, Bolingbroke, Gibbon, Hume. What have they ever done for science? What advances have they ever made? So far as we know, not one of them has any pretensions to what gives immortality to the names of Boyle, Locke, Newton, Bacon, Hale. —What valuable fact have they ever presented in science? What new principle have they originated or illustrated? What department of science have they adorned? Not a man of them have ever trod the regions that constituted the glory of England and of the world—the regions of profound science, of deep and penetrating investigation of the works of nature. In spite of such men, science would still have slumbered in the regions of eternal night; and infidelity, but for Christian men, might have swayed a sceptre as she desired, over regions of profound and boundless shades of ignorance and crime. We are accustomed to care little for names and authorities in religion. We believe that religion, natural and revealed, accords with the constitution and course of nature. We believe that it is sustained by a force and compass of argument that can be adduced for the truth of no science. On the ground of the independent and impregnable truth of revealed religion, we are Christians. But there are men who pride themselves on names.—There are those whose only reason for an opinion is, that it was held by some illustrious man. None are really so much under the influence of this feeling as the infidel. That Hume was a sceptic; that Gibbon was capable of a sneer; that Paine was a scoffer; that Volney was an atheist, is to them strong as proof of holy writ. Hence they feel, that to doubt is the most exalted state of man; that there is argument enough for mortals in a sneer and a jibe; that scoffing becomes a human being; and that to come to the conclusion that man has no father and no God, that he dies like his kindred worm, is the supremacy of felicity and the perfection of reason. When such have been the Apostles and high priests of unbelief, such the hosts which they have mustered, we feel, that apart from all argument in the case, we would rather accord with the sentiments of the great luminaries of mankind in science; and it is not unworthy of reason and elevated thoughts to suppose, that true religion may be found where we have found every other valuable

blessing for mankind; and that the system, attended every where with science, refinement, and art, and that has shed light on the intellect, and honor on the names of Locke, and Boyle, and Bacon, is the system with which God intended to bless man.

ROBERT HAMET THE LAME COBBLER.

This little volume makes a valuable addition to the Sunday school library. A part of Robert's interesting history of himself we give in the following extracts. [S. S. Journal.]

I was an only son, and as soon as I was able, I was obliged to work hard, to assist my parents. While too young to work in the field, I was employed at home, picking up chips, and feeding chickens. So soon as I was able to go with my father, I began to know what trouble was. My father had no education nor religious principle. All that he thought of from morning to night was work, work, work. He seldom spoke to me, except to hurry me, and call me lazy. My poor mother was always kind, and my only comfort was to have her comb my hair, and call me her good little boy.

When about ten years of age, I was sent out one day a few miles, on an errand. While waiting for the gentleman to come in from the orchard, I closely observed all that was in the room. Many things were new to me, and with the curiosity which you know all children have, I wished much to know the use of all I saw. Some books were open on the table; I could not think what they were for; we had none in our house. At last, I took courage, and asked the children who were playing about, 'What those things were with black marks made all over them.' They laughed, and ran and told their mother what I had said. She came to me and said, 'Poor boy, did you never see a book? and don't you know what they are for?' I said, 'No, I have never seen one before.' 'Then I fear my child,' said the good lady, 'that you have been at church, to hear the word of God, and do not know the commandments.' I did not know what she could mean. I had often heard my father use the name of God, but it was when he was very angry, and I thought it was something very bad, and was always afraid. 'You had better ask your father,' said the lady, 'to let you go to school and learn to read; there is a school a mile from here, where my children go. And now, while work is dull, I hope he will send you, that you may read God's blessed book, which will teach us how to live, and fit us to die.' The kind lady then gave me something to eat, and bid me set by the fire and warm myself, before I began my cold walk.

Some time after, my little sister died. I had loved her with all the tenderness I was capable of feeling. When weary with hard work, her innocent plays and kisses comforted and cheered me. At night she would sit on the doorstep for hours together, watching my return. As soon as she could see me coming down the footpath that led over the hill in front of our house I could see her spring up and clap her little hands with delight. But she sickened and died. Oh! how did my sinful heart murmur at this loss! I thought it was cruel and unjust in God to take from me the only comfort and pleasure I had. I did not then know, my dear children, that God never afflicts us willingly, or to make us unhappy; but in order that we may remember who gives us our blessings, and love Him better than any thing else.

When I saw my sister put into the grave, I would have given the world to have known that she was happy, and that I should see her again. I thought that such a hope was all that could then comfort me. But I will pass over this part of my life; for even now it gives me much pain to think of it.

My poor mother was never well after this, and soon died. I was then left alone with my father.

It was at this time, when I was about twenty years old, that my terrible affliction happened. It was in the midst of a severe winter, that my father wished me to ride over the mountains about fifteen miles, and get some money that was due to him. The sky was cloudy, the road was lonely, and the ground was covered with deep snow. I expressed my fears of losing my way, but my father insisted that I should go, and I went. I reached the place with much difficulty about noon, but could not find the man I went to see, and have my business settled, till after three o'clock. When I started for home it was almost dark. It soon began to snow, and the wind being in my face, I could not see my path, and was obliged to leave it for my horse to find. I had gone only a few miles, before my horse became very tired, and soon refused to go another step. I now gave up all hope of reaching home, and tried to find my way back to the place I had left; but after wandering about some time, I stumbled over the body of my poor horse, who had died from cold and fatigue. I was now so chilled and exhausted, that I could go no further; to call for help was in vain; no house was near, and if there had been, my feeble voice could not have been heard, while there was such a raging storm. All I could do seemed to be to lie down and die. I cannot tell you, my dear children, the agony of that hour. I knew that I was a great sinner; I felt that the holy God could not admit me to his presence, and I must go I knew not where; but I felt that I must be miserable. I knew not the way, the blessed way, that God has appointed, in which guilty, lost men can be reconciled to Him, and become heirs of everlasting life. I do believe, to this dreadful conviction of unforgiven sin. I owe my life. It prevented that feeling of indifference and carelessness which always ends in death.

All my body was as badly frozen as it could be; but by the blessing of God, my strength was restored, and I now enjoy more than I could have expected ever to enjoy. When my recollection returned, I thought that God had spared me to seek the mercy I so much needed; but how to obtain his favour I knew not. I asked if there was any one in that place, who could tell me of God and his book. The people said that there was a woman in the neighbourhood, who could tell me about these things. She was sent for, and I found that she knew all my past feelings of guilt and misery. She knew I was a great sinner, and that I could not atone for my sins; and when she told me that God's justice required a perfect obedience to His laws, my anxious cry was, 'Oh, what shall I do to be saved?' Her answer brought hope and joy to my heart. For she told me of the friend of sinners, who had offered himself a sacrifice to God, that we through him might be saved. She read to me of his sufferings and death, till it seemed to me my heart would break. Oh! what a Saviour was here offered; and all that is required of sinful man is to believe, love and obey Him with all the heart.

HABITUAL MEDITATION, ON THE DEATH AND RESURRECTION OF THE REDEEMER.

The truths to which the apostle adverts, when he assures us, that unless we keep them in memory we have believed in vain, are, that *CHRIST died for our sins*, according to the Scriptures; and that, after he was buried, *he rose again*. Let the first truth be habitually present to the mind, and the mind will feel itself habitually lightened of the whole terror and bondage of legality. That weight of overhanging despair, which, in fact, represses every attempt at obedience, by making it altogether hopeless, will be taken off from the wearied spirit, and it will break forth with the full play of its emancipated powers on the free and open space of reconciliation. There is nothing that so claims the activity of a human being as hopelessness. There is nothing that so paralyzes him, as the undefined, but haunting insecurity and terror, which he cannot shake away. We must be sensible of the new spring that is given to the energies of him who is overwhelmed with debt, when he obtains his discharge. So long as he felt that all was irrecoverable, he did nothing; but when he gets his enlargement, he runs with the alacrity of a new acquired freedom in the paths of industry. Now in the spiritual life, it is this very enlargement which gives rise to this very activity. It is the glad tidings of a release, by Him who hath paid the ransom of our iniquities, that sets our feet in a sure place—that opens up to us a career of new obedience—that levels the barrier which keeps us without hope, and therefore without God in the world—that places us, as it were, in a free and unobstructed avenue, in which, by every step that we advance upon it, we draw nearer to Jerusalem above, the gates of which are now thrown open to receive us. The real effects of the doctrine of Jesus CHRIST and him crucified, upon the believer, is utterly the reverse of this world's imagination upon the subject. It does not beget the delusion in his mind of an impunity of sinning; but it chases away that heavy soporific from his moral faculties, which the sense of a broken law, when unaccompanied by the faith of an offered Gospel, will ever minister to the heart; that let him struggle as he may, and keep as strenuously from sinning as he may, it will be of no use to him. The truth that CHRIST died for our sins, so far from a soporific, is a stimulus to our obedience; and it is when this truth enters with power into the heart, that the believer can take up the language of the Psalmist and say, 'Thou hast enlarged my heart, and I will now run in the way of thy testimonies.'

But if such be the influence of this truth when present to the mind, it must, in order to have a habitual influence, be habitually present. In order to work upon the habit and character of the soul, it must ever be offering itself to the notice, and ever reiterating the impulse it is fitted to give to all the faculties. We know not a single doctrine, which by its perpetual recurrence to thoughts, is more fitted to keep the mind in a right state for obedience. Now, in order that the great work of sanctification go forward, the mind should be constantly in this state. Let this truth be expunged, and, for all the purposes of spiritual conformity to the will of God, the whole man will go into unhingement. But let this truth be lighted up in the soul—let it be kept shining at all times within its receptacles—let the trust never cease to lean upon it, and the memory never cease to recall it—let it show itself among the crowd of this

world's turmoils and anxieties—and whatever the urgencies be, which harass and beset a man on the path of his daily history—let such be the habit of his mind, that, in obedience to this truth, the thought is present with him of his main choice being secured; the animating sense of this will bear him on in triumph through manifold agitations; and when like to sink and give way under the pressure of this world's weariness, and this world's distraction, this will come in aid of his faltering spirit, and carry him in sacredness and in safety to his final landing place.

We have not room to expatiate on the influence of the other truth, that CHRIST rose again; that he eyes every disciple from that summit of observation to which he has been exalted—that the sin for which he died he holds in irreconcilable hatred—and that the purpose of his mediatorship was not merely to atone for its guilt, but utterly to root out its existence and its power from the hearts of all who believe in him.—The Christian who is haunted at all hours of the day by this sentiment, will feel that to sin is to thwart the purpose on which his Saviour's heart is set, and to crucify him afresh. This, however, to be kept in power, must be kept in memory. And as with the former truth, if we carry it about with us at all times, we will walk before God without fear, so with it and the latter truth put together, if both are carried about with us, we will also walk before him in righteousness and in holiness all the days of our lives.—*Chalmers.*

THE MAGNITUDE OF THE UNIVERSE.

If we suppose the earth to be represented by a globe a foot in diameter, the distance of the sun from the earth will be about two miles; the diameter of the sun on the same supposition, will be something about one hundred feet, and consequently, his bulk such as might be made up of two hemispheres, each about the size of the dome of St. Paul's. The moon will be thirty feet from us, and her diameter three inches, about that of a cricket ball. Thus the sun would much more than occupy all the space within the moon's orbit. On the same scale, Jupiter would be above ten miles from the sun, and Uranus forty. We see then how thinly scattered through space are the heavenly bodies. The fixed stars would be unknown to distance, but probably, if all distances were thus diminished, no star would be greater to such a one-foot earth than the moon now is to us. On such a terrestrial globe the highest mountains would be about 1-80th of an inch, and consequently, only just distinguished. We may imagine, therefore, how imperceptible would be the largest animals. The whole organized covering of such a globe would be quite undiscoverable by the eye, except, perhaps, by color like the bloom on a plum. In order to restore the earth and its inhabitants to their true dimensions, we must magnify them forty millions of times; and to preserve the proportions we must increase equally the distances of the sun and the stars from us. They seem thus to pass off into infinity; yet each of them thus removed has its system of mechanical, and perhaps, of organic processes going on upon its surface. But the arrangements of organic life which we can see with the naked eye are few, compared with those which the microscope detects. We know that we may magnify objects thousands of times, and still discover fresh complexities of structure; if we suppose, therefore, that we increase every

particle of matter in our universe in such a proportion, in length, breadth, and thickness, we may conceive that we tend thus to bring before our apprehension a true estimate of the quantity of organized adaptations, which are ready to testify the extent of the Creator's power.—*Whewell's Treatises.*



POETRY.

For the Methodist Protestant.

THE WORD.

The word in the beginning was,
With God it was, the word was God;
He the Eternal first great cause,
Created all things by His nod;
In Him was life and it became,
The light of all who know His name.

The word in human form was made,
And tabernacled here below:
He came in mercy to our aid,
To save us from eternal woe;
And we beheld His glory shine,
The glory as of God Divine.

His glorious light in darkness shone,
But darkness could not it perceive;
He came in mercy to his own,
And yet His own would not believe;
But those who did receive his love,
Were made the sons of God above.

JOHN.

FUNERAL OF A SABBATH-SCHOOL SCHOLAR.

As smit by sudden storms the rose
Sinks on the garden's breast,
Down to the grave our brother goes,
In its cold arms to rest.

No more with us his tuneful voice
The hymn of praise shall swell;
No more his cheerful heart rejoice
To hear the Sabbath bell.

Yet if in yonder cloudless sphere,
Amid a sinless throng,
He warbles to his Saviour's ear
The everlasting song.—

No more we'll mourn the buried friend—
But lift our earnest prayer,
And daily every effort bend
To rise and join him there.

MRS. SIGOURNEY.

From the Churchman.

THE DEPARTED ONES.

Thou'st reach'd thy far-off home, emancipated spirit!
Thou hast pass'd the confines of the promised land!
Thou'st gone, the crown of light and life to inherit,
Hast heard thy welcome-chorus from the angel band!

While round thy earthly tenement we sadly linger,
And gaze with sicken'd feeling on its drear abode,
Faith points triumphantly, with steadfast finger,
To the eternal house, whose architect is God.

Faith, like the pillar-cloud, to chosen Israel given,
Lights the dark onward path, to realms sun-bright,
and calm,
Imparts to each bereaved one, confidence in heaven,
To every heart-wound sheds its holy Gilead balm.

Faith, in the darkest trial-hour, still rests on Heaven,
Trusts in the promise of the high and holy One;
Hears with no mortal ear, the glorious sentence given,
To the departed soul: "Servant of God, well done."

Beatified, immortal, ransom'd spirit!
Shall the soul-stricken mourner at thy fate repine?
Who would not rather strive such triumphs to inherit!
Who would not seek a destiny and death like thine!

INTELLIGENCE.

ONE DAY LATER FROM LONDON.

The British packet for August, has arrived at Boston, via Halifax, bringing London papers of the evening of August 8th. The Boston papers contain a few items of intelligence, which we transcribe.

Don Pedro and suite arrived at Lisbon from Oporto in the steamer William the Fourth, on Sunday 28th July, at noon. He was received with great enthusiasm! When Admiral Napier went on board the steamer to pay his respects, the Ex-Emperor assisted him up the vessel's side, and embraced him. They had not met before since the battle of St. Vincent.

The city rang with shouts of Viva! Donna Maria!—Vive Don Pedro! Lisbon wore an animated appearance, and the change of Government was generally hailed as a blessing. Don Miguel was supposed to be with the army in the north, and active measures were in train to expel him from the country. Lisbon had been illuminated every night since it was taken possession of by the Duke of Terceira.

The British and French Cabinets, it was reported on high authority, had signified to the representation of Don Pedro their wish that he should withdraw all pretensions to the Regency of Portugal, during the minority of the Queen, in favor of one of her aunts.

Confidence in the entire defeat of Miguel existed in all quarters.

The Falmouth Herald mentions that two ships of the Royal Navy had just sailed from Plymouth for Portugal—doubtless to look after the British interests in the present crisis.

The Slavery Abolition Bill has passed the House of Commons.

THE POLES.—The Emperor Nicholas has just issued two decrees, which must excite the indignation of the world. The first is a decree rendering political offences amenable to courts martial, in contravention of the tyrant's organic statute, of the 22d February, 1832, promising a special law for offences against the state. The second is possibly as strong an act of tyranny as was ever carried into execution in any age or country, however fierce the aspect of the ruling sway—being an official order to punish the teachers and youth of Poland for studying their native language and history! In one word, a semi-barbarous people, with the grossest injustice, subject to a comparatively enlightened one, and coolly decree the utter destruction of their annals, literature, and language. The students who have been studying their native language and history, are to be sent off to the armies!

London, Thursday evening, Aug. 8, half past 7 o'clock. According to some of the Paris journals, the Portuguese exiles have already received notice, that their allowance will cease on the 1st September; their power of returning to their own country by that date being taken for granted. It is also asserted that the ex-Empress and young Queen will give up their Hotel in Paris in all Sept. which proves that great confidence exists in the entire defeat of Miguel, in quarters likely to be best informed.

Sir John Key has resigned his office of Lord Mayor of London.* The election takes place on Monday. Mr. Francis Kemble is the only candidate at present.

*Sir John Key was Mayor of London three years ago but we believe, was an Alderman at the period referred to here, and held, besides, a seat in the House of Commons, as one of the representatives of the city. According to our last accounts from England, he had resigned his seat as a member of the House, and it is probably this office, for which Mr. Kemble is a candidate.

Mr. Editor.—Please to give publicity to the following notice, viz: We intend to commence a three or four days meeting in Pitt-street Meeting-house, on the 4th of next October, at 7 o'clock, P. M. The following named ministers have promised to aid us at our meeting, viz: John S. Reese, Thomas H. Stockton, and William Collier—and we hope that the ministers of Baltimore Station, with our brethren and sisters of our fellowship, will generally help us with their prayer and presence, as far as practicable. O that God may revive in us, and by us, his work. F. STICKNEY.

Baltimore, September 16, 1833.